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Missions and Missionaries in East Africa.

MRS. JENNIE LOGUE CAMPBELL, Monmouth, Ill.

The Basel Missionaries.

NOTE—For lack of space we are compelled to omit the story of George L. Pilklington's life from this excellent contribution "Missions and Missionaries in East Africa." We purpose giving it at a future time even though it may not serve this study.—EDS.

THE OLD city of Basel on the Upper Rhine has been noted during the Nineteenth century as a missionary centre. In 1816 a training school for missionaries was founded there and through all these years has been preparing men for service in the various mission fields. The school is supported by voluntary contributions of individuals and churches throughout the world, but especially in Germany. When candidates for missionary service present themselves, if approved, they are taken under the care of the institution, and, when ready for work are sent out with the assurance that they will be cared for, though they receive no definite salary. Homes are provided for the children of those who are in the field, and for the infirm and invalids who have been compelled to retire from the work. From 80 to 100 are here each year preparing for mission work. They come principally from Germany and Switzerland. Before coming they were gardeners, farmers, printers, mechanics of various kinds, teachers or surgeons. The candidate must not be less than eighteen nor more than twenty-four years of age. If he proves to be an earnest man, with good common sense, but without special ability as a scholar, he is kept at the mission house for a year or so and then sent out to some mission field to work at his trade and teach it to the natives. No earnest man is turned away. If he shows ability as a scholar he is entered in a six year's course of training, which includes Latin, Greek, Hebrew, English, Bible study, homiletics, Church history and practical missionary instruction.

Among the most distinguished graduates of the Basel school was John Krapf, born in Wurtemberg in 1810. The Basel mission-school is, like the American Board, undenominational, and especially in its early history, furnished missionaries to various churches in different countries. In 1839 Krapf was sent out by the English Church Missionary Society to Abyssinia. In less than two years he was expelled from that country through the intrigues of the Jesuits, who persuaded the King that the corrupt form of Christianity in Abyssinia was far more akin to the Roman Catholic church than to Protestantism—which was doubtless true.

Compelled to leave Abys inia, Krapf

looked for other countries to conquer for Christ. We must remember how different was the Africa of that day from the present, so far as the knowledge of Europeans was concerned. It was to be thirty years before Livingstone would cross the African Continent on his wonderful journey—still longer before Stanley would penetrate the Dark Continent. The great heart of Africa was still on the maps "Unexplored regions." The Congo Basin and the region of the great lakes were as unknown to the world as if they had been another planet. A narrow strip of country along the coast had become known to the commerce of Europe; but beyond, all was shrouded in mystery.

After leaving Abyssinia Krapf sailed down the coast, landing near Mombasa, 120 miles northeast of Zanzibar. Here, within six months, he lost his wife, one of those heroic women whose names brighten the annals of modern missions. Rosina Krapf had shared all her husband's hardships, and in her dying anguish sought to comfort him with the thought that it was the love of Christ which had brought her to that land. With her babe she was buried on the mainland, and Krapf wrote home to Europe, "Tell our friends that we now have graves in Eastern Africa and are therefore consecrated to the conversion of this continent from its eastern shore."

Krapf made many journeys into the interior. suffering many times from fever, from hunger and thirst, from perils of robbers and wild beasts. In 1846 he was joined by John Rebmann, a kindred spirit. Together they established a station, Rabai, fifteen miles inland from Mombasa, and this was henceforth their base of operations. Krapf was not only an explorer but also a pioneer in linguistic study. In the earlier part of his career he had gone with the King of Abyssinia on an expedition among the Galla tribes, a brave and powerful people occupying the central highlands of East Africa. He had translated the Gospels into their language. He now made a grammar and dictionary of the Swahili and translated into it the New Testament and part of the Old. In 1855 he returned to Europe, devoting his life to the preparation of dictionaries and translations of the Bible into the African dialect. In November 1881 he was found dead kneeling by his bedside.

John Rebmann was, like Krapf, an explorer and translator. In 1848, on a missionary tour 300 miles into the interior, he came in sight of a lofty mountain, its top crowned with snow, its side furrowed by glaciers. He asked the natives who, of course, knew nothing else about ice and snow, about it and was told that it was a terrible place; that if one went up near the white top a spirit would bite his fingers and toes. Rebmann wrote to the Church Missionary Intelligencer describing what he had seen, and the article was published in 1849. A shout of derision went up from the "stay-at-home" geographers. "Ice and snow under the Equator? Impossible!" Rebmann replied that he had lived in Switzerland and knew mountains and ice and snow when he saw them. The mountain was Kilima-njaro, later proved by scientific measurements to be nearly four miles high. The next year Krapf discovered Mount Kenia, nearly as high as Kilmia-njaro. But geographical explorations were not the highest aim of Krapf or Rebmann. The latter wrote, "We came to Africa without thought of geographical discovery to spread the Kingdom of God."

Krapf having returned to Europe, Rebmann was left alone at Rabai, and there, in 1873, Sir Bastle Frere, the great African traveler, found him quite blind, but absorbed in his dictionaries and translations, which he carried on with the assistance of some of the native converts. In 1875, after an unbroken absence of twenty-nine years, he returned to Europe taking up his abode near Krapf, but in about a year, October 14, 1876, he died.

To Krapf and Rebmann it was given to be pioneers along various lines. Their geographical discoveries opened up the way for other explorers, and especially

for the greatest of all, Livingstone. The grammars and dictionaries of the languages which they reduced to writings, and their translations of the Bible, have proved invaluable to those who later took up their work. It was theirs to see in prophetic vision the time when the Dark Continent should be illuminated by the Light of the World. "Though many missionaries may fall in the fight," said Krapf, "yet the survivors will pass over the slain into the trenches and take this great African fortress for the Lord." "Our sanguine expectations and hopes of immediate success may be laid in the grave like Lazarus, yet they shall have a resurrection and our eyes shall see the glory of God at last."

Mackay of Uganda.

One of the most interesting countries of East Africa is Uganda, situated on the northern shore of the great Victoria Nyanza, the largest body of fresh water in the world except Lake Superior. Uganda is a fertile country and possesses great forests and rich mineral resources. The people belong to the Negro race; but in physical and mental characteristics, are of a higher type than many of the native races of Africa.

Associated with this country will always be the name of Alexander M. Mackay. Born October 13, 1749, in the little village of Rhynie in the County of Aberdeen, Scotland, his early years were largely shaped by the plain living and high thinking of a Free Church Manse, his father being the parish minister. While precocious in books, in his boyhood days, he developed a great love for machinery. In his early manhood he took a course in engineering at Edinburgh University and in 1873 he went to Berlin to continue his studies in this direction. But while remarkably successful in his chosen work, his spiritual life was not neglected. He had become a Christian in boyhood and whether at the University, or in Germany, was earnestly devoted to the service of his Master. He had thoughts of a missionary life, believing that in the exercise of his profession he might "connect Christianity with modern civilization."

In September 1875, Mackay was offered an advantageous partnership in great engineering works in Moscow, which he declined. Just about this time Stanley's famous letter describing his visit to Mtesa, King of Uganda, and challenging Christendom to send missionaries to that country, appeared in the Daily Telegraph. Mackay was one of the first to offer his services, which were accepted. He was the youngest of a party of eight missionaries sent out and was destined to be the only one of the original band remaining in Africa after three years.

The party sailed April 27, 1876. Reaching Zanzibar off the African coast, they prepared for the long inland journey. It was about two years before the southern shore of the Victoria Nyanza was reached and the "Daisy," the boat which had been carried in sections, was launched on the waters of the lake. Different times in the course of his journey Mackay had crossed the "hell's highway" of the slave trader, and his soul burned with indignation at the traces of inhuman cruelty which he found. The "Daisy" was wrecked on the Myanza, but Mackay providentially escaped and was able to patch up his vessel so that it could again be launched. In November, 1878, he reached Uganda.

The people of Uganda were pagans, with a dim knowledge of an Almighty God; but this was obscured by their belief in subordinate evil spirits whom they feared and especially by their belief in charms and witchcraft. Mtesa, the King, was a crafty tyrant, suspicious and vain, a man, however, of some force of character. Here, as elsewhere, the dark places of the earth were "full of the habitations of cruelty." There are those who would picture the life of the savage as one of innocence and simplicity. Not such is it anywhere; not such certainly in Africa. In Uganda it was the King's will that so many persons should be slaughtered each

day and unoffending persons were seized and put to death with no accusation of crime. A year or two before Mackay's arrival in honor of the completion of the tomb of Mtesa's father, the King had ordered a great sacrifice of human lives, and 2000 men, women and children were put to death in ways too horrible to detail.

Here in this country of blood and darkest vices, Mackay was to spend the remainder of his life. He began at once to have conversations with the King in regard to the new religion and the King seemed to listen not unwillingly. An adverse influence at the court, however, was that of the Arab slave traders, Mohammedans to whom likewise the King gave attention. Another influence with which Mackay had to contend was the intrigues of the French Catholic missionaries who, instead of entering upon any of the vast fields in Africa still unoccupied, came into Uganda after Mackay's arrival and refused to co-operate with him, even in matters which they might have had in common.

Quietly Mackay began the instruction of the people whom he could gather around him. In connection with his teachings of the Gospel, he set up a shop for work in iron in which the country abounds. The forge, the anvil, the lathe were objects of the greatest interest to all the people. Mackay also began carving wooden types from which to print reading sheets. Paper was scarce and the alphabet had to be printed on boards. Sometimes food was scarce and he was obliged to work hard at the vise and lathe to procure the necessaries of life. The desire to learn to read brought many people to him. With his other work he carried on the translating of the Gospel of Matthew and, as fast as scholars became able to read, he would put into their hands portions of the Gospel. In his translation he was much aided by the Swahili Bible of Krapf, the language being notated to that of Uganda.

The quiet teachings of the Word of God went on, and in March, 1882, several of the natives were baptized. The King, Mtesa, would be swayed first by one influence then by another. Often he would listen to Mackay as he told him of his sins, and sometimes would be persuaded for a time to put them away. But the intrigues of the Arabs would prevail. They would flatter his vanity and conceit. He believed that his country, Uganda, was the greatest in the world. They would tell him that Mackay was a spy of the British government. The especial reason for the antagonism of the Arabs to Mackay was that they knew that he endeavored to influence the King to forbid their traffic in slaves and occasionally succeeded for a time. Sometimes when the fickle King turned against them, the missionaries, Mackay and his companion, Mr. Ashe, would be virtually prisoners, deprived of everything and in danger of starvation. Then the opposition would be relaxed and a period of comparative quiet permitted the prosecution of their work of teaching and translating, and from time to time new converts were baptized.

But a time of sore sorrow was at hand. In October 1884, Mtesa died. Though vain and conceited he had governed with a strong hand and had possessed some degree of intelligence. He was succeeded by his son, Mwanga, a weak vicious, utterly worthless man. Very soon after his accession came the intelligence of the approach of Bishop Hannington. At once Mwanga jumped to the conclusion that the white men were coming to conquer Uganda; and this fear led him and his chiefs to cause the murder of the Bishop. When the deed was done, still greater fear took possession of Mwanga—the fear that England would avenge the Bishop's murder. This led to suspicion and jealousy of the missionaries, and a fresh outbreak of the old heathen cruelty which, under the influence of Mackay and his co-laborers, had in a measure abated. It is hard to realize the sufferings of Mackay and his fellow-worker at this time—in constant peril themselves and

suffering still more of distress in knowing of the fearful persecution of their converts.

On January 30, 1855, three Christian boys were called before the King. He said to them, "Oh you know Isa Masiya (Jesus Christ). You believe you will rise from the dead. Well! I will burn you and we shall see." The tots answered fearlessly. The youngest, a delicate boy. pleaded in vain that he might only be thrown into the fire, but after terrible mutilations, they were burned alive; yet they did not deny Christ. In May the persecution was renewed, and this "Negro Nero" ordered the death of all the Christians. Many fled, but over forty were put to death with every cruelty. Unspeakable anguish filled the hearts of Mackay and his companion, compelled to witness these horrors and utterly powerless to relieve. But one comfort was found—not in a single case did any one draw back or renounce Christianity. Earnestly did Mackay in his letters home plead that England would interfere to protect the "poor saints" of Uganda. It was not armed interventions which he desired, but such a pressure as would make the cruel and ignorant tyrant feel that it was for his interest to be merciful rather than cruel. It was not punishment but prevention of these crimes that Mackay sought.

While he was enduring this suffering Mackay strove to absorb himself in printing prayers and hymns and reading sheets. Early and late he toiled at the forge and the anvil to make things for the King, asking as his only reward the lives of the imprisoned Christians. Even after the awful massacre, when the people were forbidden to come to him openly, many came at night, often not until midnight. He would give them a little instruction, and they would have prayers together. "Mackay's love for his black converts," says Mr. Ashe, his associate, "was most touching." He had completed the translation of the Gospel of Matthew and the people eagerly brought it up. During all this time he had repeated attacks of fever, which left him weak and prostrate.

In 1886 Mr. Ashe, his loved companion, returned to England on furlough, and for eleven months Mackay was left alone. All this time the tyrant King, desiring to hold Mackay as a hostage, refused to permit him to leave the country; but on July 21, 1887, permission was given him to leave. He was urged to return to England but would not depart from Africa, and went to Usambiro on the southern coast of the Victoria Nyanza. Many of his converts from Uganda took refuge here. Here also he was joined in December, 1887, by Mr. Ashe, who had returned from England: and by Bishop Parker and Mr. Blackburn. In a very short time the Bishop and Mr. Blackburn were stricken with fever and passed away within a fortnight of each other. Mackay wrote, "the conquest of Africa has already cost many lives; but every new grave is a step nearer victory." He continued to teach the refugees, starting them in manual labor and instructing them more fully in the Gospel that they might themselves be teachers on their return. He was employed also in building a steam launch for the navigation of the great lake. A part of each day was given to the translation of the Gospel of John. So the work of head and hand and heart went on together.

At this time Stanley, the great explorer, was crossing the continent to the rescue of Emin Pasha, the German governor of Equatoria. August 28, 1889, Stanley with his officers, about a dozen Englishmen, reached Usambiro and were warmly welcomed by Mackay. They were ragged and hungry and as well as he could, he supplied their wants. Three pleasant weeks were spent together and then Stanley and his men proceeded on their journey It was with mutual esteem that Mackay and Stanley—each in his own way a great man—parted. Stanley's account of his meeting with Mackay has often been quoted, but it is well worth repeating:

"The next day we arrived in view of the English mission which was built in

the middle of what appeared no better than a grey waste. . . . . When we were about a mile off a gentleman of small stature, with a rich brown beard and brown hair, dressed in white linen and a grey Tyrolese hat, advanced to meet us.

"And so you are Mr. Mackay? Mwanga did not get you then this time. What experiences you must have had with that man! But you look so well, one would say you had been in England lately.

"Oh no; this is my twelfth year. Mwanga permitted me to leave and the Rev. Cyril Gordon took my place, but not for long, since they were all shortly after expelled from Uganda.

"Talking thus we entered the circle of tall poles within which the mission station was built. There were signs of labor and constant unwearying patience, sweating under a hot sun, a steadfast determination to do something to keep the mind employed and never let idleness find them with folded hands brooding over the unloveliness lest despair might seize them.

"A clever writer lately wrote a book about a man who spent much time in Africa, which from beginning to end is a long drawn wail. It would have cured both writer and hero of all moping to have seen the manner of Mackay's life. He has no time to fret and groan and weep; and God knows if ever man had reason to think of graves and worms and oblivion, and to be doleful and dreary and sad, Mackay had, when after murdering his bishop and burning his pupils and strangling his converts and clubbing to death his dark-skinned friends, Mwanga turned his eye of death on him. And yet the little man met it with calm blue eyes that never winked. To see one man of this kind, working day after day for twelve years bravely and without a syllable of complaint or a moan, amid the wildernesses and to hear him lead his little flock to show forth God's loving kindness in the morning and his faithfulness every night, is worth going a long journey for the moral courage and contentment we derive from it." *

The horrors of the slave trade pressed heavily upon Mackay's heart. In January, 1889, he wrote a pleading letter to the London Times, entreating that decided measures be taken to stop this awful traffic. But the time was coming for the faithful servant to hear the message of release. In his last letter to the Secretary of the Church Missionary Society, who had urged him to return to England for rest, Mackay writes: "But what is this you say, 'Come home?' Surely now in our terrible dearth of workers, it is not time for any one to desert his post. Send us only our first twenty men, and I may be tempted to come to help you find the second twenty." This was dated January 2, 1890, but, before it was received in England the brave heart had ceased to beat. A severe attack of fever of some four days duration, during which he was delirious, released him from his toils February 8, 1890, and the long years of lonlieness, of sufferings, of distress for his converts, had ended. The natives wept bitterly over him whom they had so trusted and loved.

Among the many precious lives which have been poured out for Africa none will remain more tenderly enshrined in the heart of the church than that of this noble young Scotchman who laid the foundation of the church in Uganda.

Bishop Hannington.

A third illustrious name, which will always be associated with the founding of the church in Uganda, is that of James Hannington. He was born in England, September 3, 1847. A bright joyous boy, he loved fun and adventure, and nature in all her phases, far better than books. At the age of fifteen he went into his father's counting house, looking forward to a business life. His energy and love of adventure found an outlet during the years he was in business, in being captain of a battery and commander of a steam yacht. His social gifts, his enthusiasm and his capacity for leadership in every enterprise, might have led him far astray. But his passionate love for his mother was a force in holding him in the right way; and underneath the surface gayety of his nature was a deep earnestness and a longing for something more satisfying than he had yet experienced. At the age of twenty-one he decided to prepare for the ministry and in 1868 he went to Ox-

* In "Darkest Africa," pages 385, 386.

ford. Here, as always, he was a leader among his fellow students.

In 1876 he was ordained and took charge of a small country parish. But he felt that he was not right with God and was filled with distress. At length the light broke in upon his soul. "From that day to this," he says, "I have lived under the shadow of His wings in the assurance that I am His and He is mine." At once his ardent nature threw itself into the work of saving souls—rescuing a drunkard, leading a boy dying with small-pox to Christ—anything by which he might help humanity. The people knew they could turn to him for sympathy and aid. He was always in the forefront of every battle for reform. "I intend to fight the devil, and to fight him hard," was one of his characteristic sayings.

The cruel murder of two missionaries on the shore of Lake Victoria Nyanza, greatly moved him; and with the consent of his wife, who could not accompany him, he offered himself to the Church Missionary Society for five years in Africa. In a short time his health was shattered by repeated attacks of fever and he returned to England.

Recovering his health he was consecrated Bishop of Equatorial Africa and in June, 1885, he left England to enter upon his work. He wished to visit every important mission station in his diocese; and, thinking he might open up a shorter, more healthful route to Uganda, he started from Mombasa with a native preacher and a large company of porters to find a way through the wilderness.

It was the time when the cruel and avaricious Mwanga was persecuting the Christians in his own kingdom. He learned that the Bishop with his company was nearing the lake and prompted partly by fear of the English and largely by the hope of booty, he sent word to the tributary chief of Usogo, in whose dominion the Bishop then was, that Hannington and all his company should be murdered.

The Bishop was seized by a band of men led by an Arab, whom he supposed to be robbers, and, after being dragged with great violence for some two miles, he was thrust into a filthy hut. It was eight days before he was led out to execution and during this time he was allowed to have his Bible and his diary. A Christian lad got possession of them after the Bishop's death, and gave them to the missionaries in Uganda, and thus the precious record of those last days was preserved. He tells of his sufferings of the vermin and the filth and the hot flashes of fever; but over and over recurs the expression, "My God I am Thine." He is comforted by Psalms twenty-seventh, twenty-eighth and thirtieth. His last message to his friends in England was, "If this is the last chapter of my earthly history then the next will be the first page of the heavenly."

On October 29, he was told he would be released and was summoned to leave his prison. After some miles of weary marching he saw his men, not with happy faces laden for departure, but bound as prisoners. Then he knew his fate. He was stripped of his clothing and was compelled to kneel. To the soldiers appointed to kill him he said: "Tell Mwanga that I have purchased the road to Uganda with my life." A shot rang out and he fell lifeless. The body was mangled with spears and all but four of the fifty men in his company were put to death. So perished the brave and chivalrous Christian hero James Hannington.

Has it Paid?

As we read the story of the founding of the church in Uganda, almost instinctively the question arises in our minds, "Wherefore this waste?" Was it worth while to sacrifice lives so full of promise as the ones of which we have been speaking, to carry the gospel to the savages of Africa? Let us seek for an answer to this question.

It is just thirty years since Mackay left England to enter "the very center of the world's thickest spiritual darkness." The statistics of the church in Uganda

for 1904, printed in 1905, are as follows: native ministers, 32; native Christian teachers, 2076 male, 392 female; native communicants, 13,112; adherents, 47,192; adult baptisms, 5592; schools, 170; scholars, 11,687; teachers under training, 542. More than a thousand buildings, some of them are very large, are occupied as places of worship. All this work is supported by the Christians of Uganda, without any financial aid from England. Beside seeking to evangelize their own country, they are sending missionaries of their own race into the pagan regions outside. Of these missionaries Bishop Tucker writes: "These men are living lives of such self-denial and devotion as almost to make one ashamed of the little one has given up in the same great cause."

Aside from direct religious progress the changes have been marvelous. Uganda became a British protectorate in 1894. The weak and cruel Mwanga died in exile in 1903. The present King is a minor, but has been brought up under the care of the missionaries. On his throne is inscribed, "Light and Liberty." Many of the older people, in their scarred and mutilated bodies, bear witness to the unutterable cruelties of the olden times. All that cruelty has passed away. Domestic slavery was abolished in Uganda without the shedding of a drop of blood as the result of the conscientious convictions of the masters. The horrible impurities of heathenism are passing away, and the Christian home, in which woman is ceasing to be a slave and becoming a companion, is rising.

As a natural consequence of this moral improvement, the material benefits of civilization are beginning to be enjoyed. The bark hut of the olden time is being replaced by the comfortable house. The loin cloth of the savage is exchanged for decent garments. The idleness, which was willing to subsist upon the spontaneous products of the earth, is coming to be considered disgraceful and agriculture and European trades are being introduced. The Mombasa–Uganda railway, 650 miles long, connects the capital with the coast; and Uganda is beginning to contribute to the world's commerce.

All this improvement, material, moral and spiritual, is the direct or indirect result of Christian missions. Did it not indeed pay for all the suffering and sacrifice to set the feet of these dark people in the upward path which leads not only to peace and comfort in the earthly life, but to the joy and shelter of the Father's house?

Madagascar.

By Margaret H. Moorehead, Xenia, O.

MADAGASCAR is one of the largest islands in the world. It is 900 miles long and its average width is more than 200 miles. It has an area of more than 200,000 square miles, and is twice as large as Great Britain and Ireland, and five times as large as the state of New York. Marco Polo, in the thirteenth century, was the first to tell the world of the existence of the island. The first Europeans to land on its shores arrived in 1506. The French made their first attempt to establish a settlement in 1642, and other unsuccessful attempts were made in the 18th century and the early part of the 19th. There were French Catholic missionaries on the island as early as 1647, but the Christian religion made very little progress until the arrival of the missionaries sent out by the London Missionary Society in 1818. There were some Englishmen on the island soon after its discovery, but the English play no important part in its history until the early part of the 19th

century. By that time they had possession of the island of Mauritius, 550 miles from Madagascar, and the Governor, Sir Robert Farquhar, desiring to be on friendly terms with Radama, King of Madagascar, sent representatives to him to form a treaty of friendship and peace. Radama agreed in the treaty to abolish slavery from Madagascar, and in return he was to receive from the Governor, yearly, many gifts. The Governor of Mauritius was bitterly opposed to slavery. England had abolished it in 1807, and just ten years later the treaty with Radama was signed although the abolition of slavery was not secured entirely until 1820. Madagascar had the reputation of being a great slave market. Thousands of slaves were seized each year and driven to the coast and shipped to America and other slave markets. The slave-trade was the most terrible scourge of the country, and the Englishman who worked so faithfully to put a stop to it, deserves all honor and praise.

Up until 1818, when the London Missionary Society began work in Madagascar, the land was practically heathen, notwithstanding the previous efforts of the Roman Catholics. Many strange customs existed among the people; some very cruel, such as the murder of children whose destiny had been declared unfavorable by the *Sikidy*. The Sikidy was the name given to the figures formed by the mixture of beans and small stones together by native astrologers The figures made were either favorable or unfavorable. The barbarous treatment of criminals was in awful contrast to their kindness to their own sick; and the use of the *tangena*, a poison which was administered for the purpose of discovering the guilty one, was another cruel custom. The one who died was considered guilty; the innocent one lived! As a result of this inhuman though popular custom, hundreds died every year.

The history of Madagascar is indeed varied; much of it is intensely interesting reading, but there is a long period in the 19th century that is full of shocking deeds and the most cruel persecutions. From the beginning of missionary effort until the present time, the history of the country may be divided into four periods: 1, The period of planting, from 1818-1835; 2, The period of persecution, under Queen Ranavalona, 1835-1861; 3, The period of growth and development, 1862-1895; 4, The French war and its results, 1895.

Radama, who was king of the Hovas, and indeed of all Madagascar, at the time of the entrance of the English missionaries, was quite an intelligent and humane ruler. He was more progressive than his father had been, and he saw the advantage of friendly relations with England and the adoption of certain foreign methods. He subdued the other tribes with his European-trained army. He was not only willing and eager to learn himself, but he wanted his people taught, so that missionaries were graciously received and their protection assured. The first party sent out by the L. M. S. arrived in 1818, but most of them died from fever soon after landing. The mission was recommenced in 1820, and for fifteen years prospered. The language was reduced to a written form; a printing press was set up in 1826 in the capital, Antananarivo, and the whole Bible was translated into the Malagasy tongue. Thousands of copies of the New Testament were printed and distributed, and tracts were circulated. A school system was established and thousands of children were instructed. Three or four small churches were formed with a membership of two hundred.

The testing time of the faith of these new Christians came soon. The death of Radama in 1828 was a great blow to the cause of missions. His senior wife, Ranavalona, won the throne by mercilessly making way with all her rivals. It was thus very early apparent to the missionaries that they could not hope to enjoy the peace which had been theirs during Radama's reign. Seldom, if ever,

have we read of a more barbarous and cruel ruler, and of more horrible persecutions carried on so relentlessly and almost continuously for thirty years. Among the very noblest of martyrs are those native Christians of Madagascar who endured untold sufferings rather than be false to their belief. "Few lands have a richer record of Christian heroism and sacrifice. Perhaps no page of church history is more inspiring and sublime than that which contains the story of the heroism and fidelity of the Malagasy Christians through the cruel days of their persecution." The missionaries were marvelously spared. It was soon found necessary for them to leave the island, for their very presence made it all the harder for the natives.

The first Kabary, or great assembly, was called by the queen in 1835 at the capital. "All who had received baptism entered into society and formed separate houses for prayer or worship" were to confess at once. Those who confessed were to be degraded and humbled but forgiven for that time, but a repetition of the offence meant death. There were some who could not stand the test, and fell away from Christianity; but there was a large number who remained faithful and devoted through all the long years and the several outbreaks of persecution. There were three assemblies called, but the most fiery persecution of all followed the second. The Queen realized that instead of crushing out Christianity, the faithful ones "still continued praying." Notwithstanding all her efforts the Gospel spread, for the Christians hid their books and passed them to each other secretly. Many were converted even during these dark and trying times, and at the close of the long, cruel reign it was found that the number of Christians was increased fourfold.

The Queen died in 1861 and her successor, the Prince Royal, at once issued a proclamation of liberty of worship to every one. The return of the exiles was a most pathetic sight. Some who had carried chains for years could not walk. Many appeared as if risen from the dead. There were reunions of those who had supposed each other dead long since.

Now began the period of great progress. Missionaries returned at once, churches were built, schools reopened and filled with children, and thousands of copies of the New Testament and other portions of the Bible distributed. In 1868 the London Missionary Society had 28 schools, 1700 scholars, and 5000 church members. "A great outward impetus was given to the spread of Christianity in 1869 by the baptism of the Queen and her Prime Minister and the destruction of the idols of the central provinces. It is an interesting fact that at the Queen's coronation in 1868, there was a Bible, sent by the British and Foreign Society, on one table in front of the royal seat, and the crown of Madagascar on another table—a marvelous contrast certainly to the coronation of Ranavalona I! As a result of the Queen's personal influence in favor of Christianity, the people began to flock to the churches. The number of adherents increased to a quarter of a million. These were not all Christians; they were simply following the example of Queen. The congregations increased to 621, and a thousand schools were instructing 100,000 scholars. The reign of this Queen, Ranavalona II, was marked by great progress. Some of the signs of progress were: "the burning of the idols, proclamation and establishment of religious liberty, public observance of the Sabbath, building of the Palace church, establishment of colleges, schools and hospitals, abolition of polygamy, and the establishment of a native missionary society."

Other missionary societies, besides the London Missionary Society, sent representatives to Madagascar. In 1864 the Society for the Propagation of the Gospel sent missionaries; in 1866 the Evangelical section of the Lutheran church of Norway commenced work on the island; and the Friends established a mission in

1867. The Friends and the London Missionary Society have always worked together very harmoniously.

In 1883 there were difficulties with the French, resulting in the control by France of the foreign affairs of Madagascar, and the arrival of a French President-general at the capital. In 1895 France became "absolute mistress of the country." The war had, of course, a great effect on missions. For a while it seemed as if all missionary effort (not French), particularly that of the London Missionary Society would have to be abandoned. The idea was abroad that the English missionaries were there for political as well as religious purposes; that they secretly hoped to bring about the annexation of Madagascar to England. The natives seemed to think that England would interfere and would assist them in their struggles against the French. Much of the work of the London Missionary Society seemed to be destroyed, and had it not been for the aidof the Paris Society, they would probably have been obliged to leave the country. The Paris Society took charge of a great number of the schools of the London Missionary Society until the feeling and the laws were such as to enable the English to resume the care of all the schools in their districts.

Naturally there were both evil and good results of this late war. The French did a great deal toward the improvement of the country. They accomplished in one year what the natives had failed to do during centuries. They built roads, dug canals, built bridges and circulated French money. The evil results were many too. The country work of the missionaries was greatly hinderd; about 500 churches were burned. Protestant churches were seized to be used by the soldiers, but no Roman Catholic church was taken. Bands of lawless men were abroad. It seemed a last struggle of heathenism, but Christianity was victorious. Some Christians, however, died a martyr's death, and thousands had to flee and endure great suffering. Again a great many who had been adherents could not stand the test thus put upon them, and their number was reduced to less than one-fourth. A kind of sifting process was going on, and it was soon evident who were the faithful and loyal ones. "The tone of the churches is certainly more spiritual than it was. There is no outward idolatry now in central Madagascar. Those who are not nominal Christians are simply indifferent, and content with a low state of morality."

Betsiler, one of the districts where the Protestants suffered most during the French war, is now the seat of the wonderful revival which is going on in Madagascar. This section was evangelized by Welsh missionaries some eighty years ago, and the revival comes as a result of the recent great awakening in Wales. Madagascar has within the past century "passed from a state of pagan barbarism to one of Christian civilization, in which it has entered and taken a stand among the Christian nations of the world."

REFERFNCES—Reports of Ecumenical Conferences, 1888 and 1900. Story of the L. M. S. by Silvester Horne. Madagascar, by Gen. J. W. Phelphs. Missionary Review of the World, June 1895; Jan. '97; Sept. '97; April '98; Dec. 1900; July 1904. The Missionary Witness.

If Africa is to be evangelized in this generation, there must be a speedy awakening to mighty intercession. Something more than interest is needed; something more than thrilling tales of Africa's sin, more than word-pictures of possible dangers to be met. The present generation of African souls can only hear the Gospel through a great awakening in the prayer-life of God's people, and such prevailing intercession as will speedily move the ARM omnipotent.—*Missionary Review.*

Student Volunteer Movement and Foreign Conferences.

Two Important Representative Conferences preceded the great gathering of Student Volunteers at Nashville, Tennessee.

THE seventh and the thirteenth conference of Women's Foreign Boards, and Secretarial Boards of Foreign Missions, respectively, met in simultaneous sessions from Tuesday morning until Wednesday noon, February 27-28, in the historic First Presbyterian church corner of Church and Fifth avenue Nashville, Tennessee.

Both of these conferences were international and interdenominational, and have for their aim the obtaining of a wider knowledge and more efficent working force for missions through the fellowship of denominations represented.

Although not having any direct connection with the plans and arrangements of the Student Volunteer Movement, they touch one another in interest and purpose, and in final responsibilities. The Student Volunteer enlists while in attendance at the college or university, but receives assignment and appointment from denominational boards. Hence it was of greatest significance that while the Women Boards and the Secretarial Boards were in interdenominational and international fellowship and intercession at the Presbyterian church, there should be arriving upon the streets of Nashville a mighty army of young men and women, who were there from every state in the Union, representing more than seven hundred institutions of learning, for the supreme purpose of carrying forward the commission assigned by Jesus Christ to the church on earth.

Indeed no more significant nor inspiring occurence could have been presented than this real scene. Within the walls of this hospitable temple of worship, made historical by its long continued existence through loss by fires, and usage from necessity of war,—for it was in this church a hospital for the Federal soldiers was established from 1861 to 1865—here, in days again memorable, and more lasting for perfecting love and Christian fellowship, than days of dismemberment and hostility, in these two audience rooms there were gathered from the four quarters of North America those who had come to confer about the extension of the Kingdom of Christ. Outside could be heard the voices of youth and maiden, enquiring and receiving the most hospitable welcome ever offered to a Christian gathering.

The briefest reference only can be made to the plans and purposes of these two representative conferences. In the Women's Foreign Conference most thorough and extensive arrangements for summer schools in behalf of United Mission Study classes were presented and arranged for. At the rate these schools are being distributed every portion of the two countries, Canada and United States, will be in proximity to a good summer school. In the Conference of Secretaries of Foreign Boards, a similar aggressive work was introduced, that of a missionary month, which should be international and interdenominational. The Christian fellowship, the intercessory prayer, the unanimity of purpose, the endeavor to comprehend the needs of each and all in the widening of Christ's Kingdom, characterized these two important conferences.

Separate, and most impressive, urgent and most appealing, was the appearance of Rev. John Harris, missionary from the Congo (Free ?) State before each one of these conferences. If any of the readers of the Women's Missionary Magazine have failed to receive any adequate knowledge, similar to what was given at these meetings, of the Congo atrocities, we hope some opportunity beside what is

due in our fifth study on Africa will be offered. Even though we desire to escape such facts, we can not, in Christian honor and sympathy, turn away from them. Mr. Harris is in America using up his furlough, at great cost to himself, pleading for influence and legislation in behalf of the black man in the Congo. Earnest and importunate resolutions were telegraphed from both conferences to authorities in Washington. Similar appeals should be sent from every individual and congregation, society or organization. In the *name of humanity hasten* your influence on to the proper authorities to overthrow the blackest crime in modern times.

The Student Volunteer Movement in Fifth Quadrennial Conference.

Never in its history has there assembled such a number as came to Nashville. The vast auditorium, said to accomodate near six thousand, was filled at the first meeting in less than a half hour after the doors were opened. Nashville was not the least among the factors making the scene of these days possible and memorable in history—a city that has in its midst 32 schools of learning for young men and women, with an attendance of more than 3,000; Vanderbuilt University alone furnishing an average of 1,000. Nashville has a large number of churches, Christian publishing houses; and thousands of Christian homes that were thrown open and accomodated more than *five thousand young men and women* who had come from every state in our Union and from many provinces in Canada. These young people had traveled many thousand miles to attend this convention that had for its

PURPOSE

the simple obedience to Christ's Command, "Go ye unto all the world and preach my gospel." Never before in the history of modern missions was such a representation convened. Hundreds came that had no other claims than their allegiance and membership to the Students Volunteer Movement. The increasing interest in the movement made it necessary to cut the delegate roll some weeks before the Convention and yet there was no diminution in the interest and determination to attend.

THE PERSONNEL.

This was the transcending grandeur of the entire Convention. What you heard from the speakers was powerful because of its simplicity. The executive control was ideal, and held both audience and speakers in sympathy. The quartet was peace and sublimity in its effect upon the bearers; but above all this, and of promise and hope beyond human calculation, was the *personality* of that audience.

Tears and gratitude were the only emotions available for receiving this scene into imperishable impressions. There were faces that seemed more beautiful than others. Nature had supplied some with a larger share than some others of symmetry and attractiveness, but the grace of God had slighted none of His, and only a survey of that unparalled sea of handsome, clean, countenances and unassuming effectiveness could give anyone an adequate impression of what we here fail to portray. Many, many, sat in astonishment and, looking over that concourse of young men and women, asked,

What Meaneth All This?

A gatheringof more than perhaps 5,000 young men and women who, at some personal denial, had traveled to this spot for one supreme purpose, and were found at each session at an early hour, waiting patiently for the sign of admission to the convention hall, taking their places as assigned for states and institutions, continuing thus eagerly throughout the five days set apart by the committee of arrangements; and the secretaries, who prosecuted this work as faithfully as any organization in the world. These same

young men and women are again met crowding the sectional conferences, and studying the exhibit, between hours of conference and a hasty eaten lunch; and when the call came for funds to provide for the next four years work throughout Canada and United States, the cards for subscription were passed by the matchless 200 or more ushers with a precision and swiftness no army could despise. In less than fifteen minutes there was collected from this concourse of Christian young men and women, who could but average only a small student's income, pledges for NINETY-TWO THOUSAND dollars, to carry on the volunteer movement in colleges and universities throughout the United States and the Provinces, that there may be an advanced education for missions, and that the standard of their watchword, "The Evangelization of the World in this generation," may be maintained and its meaning enlarged until all the earth is filled with the knowledge of the Lord.

EXHIBITS.

An exhibit from all countries having Christian missions in operation was at a convenient place and was attended with the same faithfulness that characterized the whole movement. Our own United Presbyterian church furnished an attractive exhibit through our Foreign Secretary, Dr. C. R. Watson and our Field Secretary, Mr. J. Campbell White. The interest in the educational part of the exhibit showed the familiarity and use of literature among the student volunteers.

This exhibit occupied two large halls and was visited during the three days, preceding the Sabbath-day when it was closed, by 19,000 visitors. Persons acquainted with the customs of various countries in which missionaries obtained the curios, idols, implements and articles of merchandise, very cordially and entertainingly gave instruction to the crowds that found their way to this hall. We were favorably impressed that by comparison with the large resources to obtain these, and the various countries represented that our own Centennial exhibit, December, 1905, at Pittsburg, was deservedly mentioned as the rarest for a denominational exhibit ever shown. We only attempted to show the three countries in which our church engages her labor, yet the extent of that exhibit was great variety and excellent arrangement.

Chairman John R. Mott.

Nothing impresses the visitor at these conferences more than the complete control Chairman J. R. Mott had over the great audience of young people. No demonstration to interrupt the services was allowed or even attempted. The same rules of order as are observed in the House of God on the Lord's Day were observed in the Student Volunteer audience. The closing impressive service, presenting the young men and women expecting to be sent to Foreign fields under the appointment of their church boards, was a scene to impress itself on the minds and hearts of that great multitude of young people.

Among those to go during the year, numbering 100 from all demoninations, the United Presbyterian church was honored with two, Mr. McCreery, of Xenia Seminary, and Mr. Tedrick, from Tarkio College, who are expecting to go this autumn. Mr. McCreery and Mr. Tedrick indicated the Sudan as the possible place of their work. Mr. Tedtrick expects to do agricultural work for our mission there.

The roll call of those who had died at their post of service in the foreign fields, during the four years intervening since the Toronto Convention, was followed with an impressive prayer, after which while the great audience was bowed in silent prayer, the quartette sang, in the most tender notes, an appropriate song—to the memory of this departed host.

Significant Thoughts from the Student Volunteer Convention.

"AND I IF I BE LIFTED UP FROM THE EARTH, WILL DRAW ALL MEN UNTO ME."

The Volunteer Movement has touched

by its propaganda nearly if not quite 1,000 institutions of higher learning in North America.

The year 1906 is a year of two anniversaries of unusual interest and significance to the student world. It is the centennial anniversary of the American Foreign missionary enterprise which began with the memorable Hay-Stack prayer-meeting at Williams College in 1806. This year is also the twentieth anniversary of the inauguration of the Student Volunteer Movement for Foreign Missions, which had its beginning at Mt. Hermon two decades ago.

The field, for the cultivation of which this movement holds itself responsible, is the student field of United States and Canada. This embraces all classes of institutions of higher learning, both denominational and undenominational.

There are few student communities in which the spirit of missions is not stronger and more fruitful because of the work of the Student Volunteer Movement.

Because the Student Volunteer Movement is a movement for Foreign missions, the pratical proof of its efficiency is to be found in the going forth of its members to the Foreign fields.

No matter what its other achievements may be, nothing, *nothing*, can take the place of this result. FOREIGN MISSIONS IS ITS DISTINCTIVE MISSION.

The missionary spirit, is the spirit of Christ-Himself. Phillip Brooks was right in insisting that "missions are necessary for the enrichment and fulfillment of the Christian life. Christian missions summon men and women to a life of unselfish Christ-like service of the very highest ideal."

Secretaries of mission boards testify that the Student Volunteer Movement has been helpful in making possible the raising of the standards of qualifications of intending missionaries. The ultimate success of the missionary enterprise does not depend primarily upon vast numbers of missionaries, as upon the fact that the most thorough preparation be required.

This needful preparation has led to systematic study of missions and prayer circles. Before the Student Volunteer Movement was organized comparatively little study was known among college students concerning non-Christian lands. Seldom had the student any special interest in missions or missionaries. The policy of this movement has been alway to provide instruction, to lead the young men and women of our colleges and institutions to their own denominational work; and to have them become familiar and finally interested and devoted to their denominational operations in foreign lands.

Above all this, the Student Volunteer Movement insists that each volunteer should come to know, an actual personal experience day by day, of the power of Jesus Christ to save their own souls and keep them in the power of the Spirit of God for service; that personal Bible study, secret prayer, prayer in prayer circles, freedom to converse with those about them of the things of Christ's Kingdom, are all essential, and give evidence of their sincerity; also affording experience for the undertakings to which they have given themselves.

One of the mightiest factors in the influence exerted by the Volunteer Movement has been the proclamation of its watch-word, "The Evangelization of the World in this Generation." This has been sounded out with convincing force by the leaders and workers of this movement throughout the Christian world for two decades. This great ideal has done much to shape and influence the purpose

of many thousand young men and women.

This "Watchword" made such an innovation upon old methods that at first it was received with distrust and many questionings. The appeal issued by the great Ecumenical Missionary Conference in 1900 sent out this emphatic support for the "Forward Movement." "We who live now and have this message must carry it to those who live now and are without it. It is the duty of each generation of Christians to make Jesus Christ known to their fellow creatures."

"One of the most conservative and effective denominations in America, The United Presbyterian Church, has virtually made the carrying out of this 'Watchword,' 'The Evangelization of this world in this Generation,' a part of its missionary policy, so far as the parts of the non-Christian world to which it as a denomination is providentially related."

Having attempted to present in brief the principle and purposes of this great movement we desire to quote from two notable sermons given to this distinguished audience of young men and women volunteers assembled for worship Sabbath morning in the vast auditorium.

Bishop Thoburn, pioneer missionary in India, said:

"The man who has the spirit of God and the love of Christ in his heart cannot look with indifference upon any phase or class of humanity. . . . If you expect to enter the missionary field be sure that you have the constraining love of Christ in your heart that will constrain you to walk in the path that Christ has mapped out for you. If this love fills your heart, no matter where you may go, or what may come to you, always remember that Jesus Christ is at your side. There are at least 100 persons here this morning to whom God is now appealing through my voice to take up his cross and go as missionaries to one of His fields. Will you go if he calls? . . . But do not be swayed by any mere impulse; if you are really and truly called of God it will be burned into your heart; you cannot shake it off. This same Jesus that called me to India fifty years ago is standing by my side and sustaining me now. Through my lips of clay He is appealing to you. Will you go? May God help you and may His Spirit abide with you."

Following this earnest sermon, the conference bowed in prayer and the quartet sang with exquisite tenderness, "The Treasures of Earth are not Mine."

"Whatsoever He saith unto thee do it," only a closing thought from Bishop William Fraser McDowell's most powerful sermon on above text can we give to our readers:

To Be Christlike.

"The final tests for men and churches and Nations are these: Will men be Christlike men? Will they live Christlike relations? Will they carry out Christ's plans for the world? It is the whole programme or none. There is no election or choice here. He says, 'Be perfect;' 'Love one another.' He says, 'Go into all the world.' The man or the Nation that will not be Christlike, the man or the Nation that will not be the missionary is none of his. God will take away the glory of his presence from the one who refuses. This is the law of the kingdom. There is nothing so imperative or so terrible as grace like this. It is inexorable, like fire or blood; it is insistent, like light; overwhelming, like the wrath of the Lamb. You cannot read God's message and stop where you please. It binds you as with a chain and carries you forward. Visions received on the way to Damascus carry Paul to all lands and over all seas. Men cannot now see Christ and turn monk. Nations and churches and men become decadent unless they have the missionary spirit. Jesus had worlds in his brain and empires in his heart. It is so with his true disciples. Eternal life is only the beginning.

Eternal life must give to the poor and follow Christ in all lands, up new Calvaries.

"Here then at the close of this study and these days, together let us clasp hands with one another and with him in solemn pledge and covenant that we will hear what he says and that we will do it; that we will obey him in our lives, in our relations and in our activities; that we will obey him in the small college and great university; that we will obey him by day and by night, on land and on sea, at home and abroad; that we will obey him until cities and towns and continents shall say again that he has come; that we will obey him until he sits on the throne of the world and rules in love; that we will obey him until the last man knows his name; that we will obey him in life, obey him in death, obey him until we stand on the shining heights and cast our crowns before him. This is the word, 'Whatsoever he saith unto you, Do it.'"

M. E. M.

Study for the Month.

MAY—EAST AFRICA.

(Fourth Study in Christus Liberator.)

1. Report from our own missions, home and foreign, for the past month.
2. MAP TALK—Locate British East Africa, Uganda, German East Africa, Portuguese East Africa, Island of Madagascar. Designate the political control with different colored crayons. Give products and natural resources of East Africa; also missionary societies working in each.
3. British East Africa—
   John and Rosina Krapf.
   John Rebmann.
4. Protectorate of Uganda—
   Alexander Mackay, of Uganda, known as "Mackay of Uganda."
   George Pilkington.
   Bishop James Hannington.
5. German East Africa and Portuguese East Africa.
6. Madagascar.
7. Discussion of East Africa.

British East Africa.

The missionary societies established in this region are the Church Missionary Society (England), United Methodist Free Church (England), the African Inland Mission. the Scandinavian Alliance (United States), Leipzig Missionary Society (Germany), and the Neukercheu Missionary Society (Germany). These societies occupy 17 stations altogether, the most of which are under the care of the Church Missionary Society.

Uganda, (British Protectorate.)

The Church Missionary Society (England) has made steady progress, having the field to themselves. They have over 24 stations, 76 missionaries, 2211 native workers, 49 schools, a hospital, 5 dispensaries and 38,844 professed Christians.

German East Africa. (A German protectorate and sphere of Influence.)

There are 7 Protestant missionary societies operating in this region: the German East Africa Mission, the Berlin Missionary Society (Germany) the Leipzig Missionary Society (Germany) and the Moravian Missionary Society (Germany), Universities Mission (England) and the Church Missionary Society (England). The whole number of stations occupied is 36. The Roman Catholic Missions have their headquarters at Bagamoyo.

Portugese East Africa. (A colony of Portugal.)

Roman Catholic Missions have long existed in the colony and the Protestant societies, the society for the Propagation of the Gospel (England), the Free Methodist Missionary Society of America, the Swiss Romancle mission, have stations in the southern coast region.

Madagascar. (A French Protectorate.)

There are about 200 Protestant European missionaries at work in Madagascar, a much larger number than ever before. The societies with the number of stations are as follows: French Foreign Mission Association 5 stations, (England); London Missionary Society 12 stations, (Eng-

land); Paris Evangelical Missionary Society 14 stations, (France); Society for the Propagation of the Gospel, 21 stations, (England); Norwiegan Missionary Society 23 stations (Norway), and the Lutherans (United States) have 8 stations.

LEAFLETS.

"Africa's Three Pioneers," 2 cents; a very short sketch of David Livingstone, Henry M, Stanley and Alexander M. Mackay. Only one of these is on the study for this month, Alexander M. Mackay, but the other two will be for the next study on Africa. "Madagascar," a paper bound book of one hundred pages, price 15 cents, is very good on the missions in Madagascar; for these send to Miss Elizabeth Caughey, Otto, Pa.

"Alexander Mackay, Uganda's Engineer" is a fuller account. It is one of four in the book entitled "Knights of the Labarum," by Harlan P. Beach.

The book of the four lives in paper, 25 cents; cloth 40 cents. Order this book from tne "Students Volunteer Movement for Foreign Missions," 80 Institute Place, Chicago, Ill.

Societies having Missionary Campaign Library No. 1 can use "The Story of Mackay of Uganda." Those having Missionary Campaign Library No. 2 can use "Pilkington of Uganda."

Editorial.

Sacrifice, or burnt offering,
Can to Thee no pleasure bring;
But a spirit crushed for sin,
Contrite broken heart within,
Thine accepted sacrifice
Thou, O God, wilt not despise.

"It is finished." No sooner had these words been uttered than He bowed His head upon His breast and yielded His life a "ransom for many"—a willing sacrifice to His Heavenly Father.

Our lineage is heathen. Missionary enterprise rescued us from paganism. Gratitude, for our emancipation and love for our brethren of all countries, should move us with a mighty impulse to engage in misssionary work.—*Ex.*

Oh! brother man, fold to thy heart thy brother.
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a praise, each kindly deed a prayer.
Whittier.

Christ can do for "Darkest Africa" just what Christ's followers permit him to do. If we will give the money, he will put it in men's hearts to go. If men will go he will go before them preparing a reception for them and rendering their words fruitful. If Christians will do their part we may be sure that Christ will do his.

There have been many triumphs in the missionary field; there will be many more. Christianity has penetrated into many dark corners of the earth. The God-sent missionaries have won many souls to a life of Christian service, and the name of Messiah has come to be loved and honored in many dark places, and God will carry this work on to a glorious consummation. Every heart and every voice shall acknowledge Him as the only true and living God, and shall in grati-

tude proclaim the great gift of salvation,

Till like a Sea of Glory
It spreads from pole to pole.

The greatest need of missionary work to-day is not at the foreign, but at the home end. If the people of Great Britain and America were one quarter as true to the evangelization of the world as the workers on the field are, the work would be accomplished in a generation. It is one thing to stay at home because we do not go; *it is another* thing to stay *for the sake of heathendom*. No minister can do the highest work at home until he is consecrated to the evangelization of the world. No Christian can do his best here until he has in spirit obeyed the commission: "Go ye in to all the world and preach the Gospel to every creature."—*Regions Beyond.*

O that the "new day" of Christian faith and hope and love on Christ's level might dawn upon our souls! O that we might realize what it means to have a Master who died for all men! O that we might understand what it means to believe in a religion which is given for the whole world! Then should we come with exulting joy, with eager interest, with heartfelt praises, with overflowing gifts, to redeem the partial failures and consummate the full success of foreign missions.—*Rev. Henry Van Dyke.*

We believe the dawn of the "New Day" is approaching—if we understand the meaning of all the various missionary movements that are commanding the attention of the world; if we grasp the significance of the extensive plans made for arousing and educating the church membership, the volunteer service in every community for temporal and spiritual welfare of its dependent classes, the determined and persistent effort to evangelize the world in this generation by many at least giving themselves in faith; all of which stirs the soul to a prayerfulness and hope that the church now being trained will see the "Sun of Righteousness" appear with healing for the nations.

MISS SALLIE McDOWELL.

Miss Sallie McDowell passed into her eternal home, Wednesday evening, March the fourteenth at seven o'clock. Her last conscious words were, "I shall awaken in glory."

Miss McDowell was well known to many of the United Presbyterian church. For twelve years following the first edition of the Women's Missionary Magazine she gave of her ability and valuable experience to the publication of the MAGAZINE. A large share of the successful management of this venture, in behalf of women's work for missions in our church, is due the untiring energies and devotion of Miss McDowell and her surviving sister, Mrs. Belle McDowell Patterson.

Miss McDowell was for one year secretary of the Women's General Missionary Society, and her frequent attendance upon its annual sessions gave recognition of her zeal and unassuming ability. Her life work is now ended.

We call it *death*, but it is life,
To sweetly drift
Beyond the darkness and the strife,
Beyond the rift
And gain the bright, eternal home,
From which her footsteps ne'er shall roam.

Showers of Blessings for India.

From a personal letter written by Mrs. D. R. Gordon, of Gurdaspur, to her parents, Mr. and Mrs. Walker Williamson, we are privileged to make the following extracts, which are of great importance to the church at home, especially at this time when the encouragement and increased labors following such awakening in India bring greater responsibility to our Foreign board, and through them to each one of the church membership. The personal inconvenience mentioned is of more serious importance than merely a day's experience.

The fact is that India is coming to Christ, and there are not enough teachers and preachers provided to take care of their spiritual needs. None of our missionaries are equal to this strain. The

call for increased laborers, three years ago, is more emphatic now. Never was the church at home confronted with such responsibility in its fields. Egypt and The Sudan also confirm this appeal from India. Mrs. Gordon writes:

"We are living in such a rush these days; the work here is just wonderful! though it is what each of us has been praying and working for these many years, it is so far beyond our expectations that it almost frightens us. Manifestly the spirit of God is working effectually here in our district this winter. We tremble to think how these hundreds and hundreds who are being baptized are to be taught and cared for; but as this is the Spirit's work we must trust Him, to not only begin the good work, but to complete it as well.

"Such testimony as many of these people give, in coming out from heathendom, is indeed wonderful. Today we drove to a place, about three miles from Gurdaspur, where we held a communion service. 'The little mud church' was filled with eager listeners, and after the service many were baptized.

"Mr. Gordon is so rushed for time to attend to all the duties that I am worried about him. He spends the whole day teaching and preaching and baptizing, and then most of the night writing in his register The work is growing at such a pace that one person will not be able to take care of this district. This winter three or four missionaries could be kept busy in the Gurdaspur district. Mr. Gordon scarcely can be alone to eat his meals. As soon as he returns from the day's work he is surrounded by a new crowd of people, some wishing baptism themselves, many asking it for their children. I am so consumed with it, I wonder where it will end, though we are all so thankful for this manifestation of God's grace."

The Annual Thank-offering.

There seems to be some apprehension that all auxiliary societies either do not understand, or have assumed it makes no difference about the gathering of the Thank-offering this spring. So clearly and forcibly has this work been urged through the editing of the Thank-offering department, that nothing should be misunderstood at this late hour, and yet there may be some who will allow *eighteen months* to elapse before they start in regularly. No more effective appeal can be made than the WAITING FIELDS. If any person or any society fails to give an offering during the year, untold delay and misfortune to the work will accrue from the neglect or over sight of even one.

The change suggested from spring to fall, and reasons for the same, have been made plain to our readers throughout the year. Page after page has been devoted to the Thank-offering work; and are there any who, from a lack of knowledge or personal responsibility, will excuse themselves from two offerings during one year to conform to this plan?

Great dependance is placed upon the result of this ingathering to enlarge work and provide for work undertaken. No woman is asked to do what she can not do, but regularity, interest and loyalty are now needed, and the gathering at Des Moines, Iowa, in May will be of great concern—not to secretaries of departments of work alone, but to those in the field who are praying the Lord of the Harvest to thrust more laborers into the fields, white for the reaper. WILL YOU PRAY AND WORK ALSO FOR THIS GREAT RESULT?

M. E. M.

Our Convention Program.

With this number of the MAGAZINE we present the program of our Annual Convention, to be held in Des Moines, May 8-11. We trust that those expecting to attend the Convention will give it careful, prayerful thought and prepare themselves to get and give help at every possible opportunity. We have chosen as the key-word of our devotional exercises, "POWER." The leaders of these exercises are spending much time and prayer in

preparation with the hope that through these we may each be led to seek for greater power in service.

Ample time has been given for reports from the secretaries of the different departments of our work. Were there nothing more than these reports to be heard at the Convention, the information gained would well repay the effort and sacrifice required to attend.

We are to have the privilege of seeing and hearing of the results of our efforts among the Freedmen and Indians. We have endeavored also to meet the knotty problems in our home congregations. The Open Parliament will afford opportunity to have all your difficulties cleared up; Mrs. Lanning will see that no question is left obscure. The greatest work of the home church, namely, the training of the boys and girls who are soon to fill our places, is given a prominent place. We think that we have been specially fortunate in securing Mrs. Thompson to discuss, "The Ideal Home."

But perhaps the greatest inspiration of the Convention will be clasping the hands of, looking into the faces, and hearing encouraging words, from those who represent us at home and abroad: Miss Totten from the Southland; Miss Torrence from the Far West; Miss Campbell from the Redmen; Mrs. McClure, Miss Young and Miss Corbett from India; and Mrs. J. G. Hunt from Egypt.

Let us come to this meeting prepared in body, mind and soul, to give, to get and to carry away encouragement, zeal and a purpose to help bring about the time when our Master shall be "crowned Lord of all."

MRS. W. P. WHITE.

Important Announcement from Des Moines.

The General Missionary Society of the United Presbyterian church will hold its twenty-third annual Convention in Des Moines, Iowa. The meeting will be called to order May 8 and close May 11.

From 110 to 120 delegates will be present, and also a large attendance of visitors from the various United Presbyterian churches throughout the United States is expected. A royal welcome will be given to all who attend, and our faith is strong enough to make us feel assured that this Convention will create earnest enthusiasm in sending the Gospel throughout the world.

The key-note of the last Convention held in Albany, Oregon, was: "The Responsibility of Opportunity." This is just as binding to-day as a year ago, since "To him that knoweth to do good, and doeth it not, to him it is sin." This General Missionary Society was organized for the special mission work of the church, and this special work will receive special attention at this meeting.

Every delegate is requested to send her name—by first mail, if possible—to Mrs. Walker Skinner, No. 1543 W. 12th St., so that places may be assigned them, and the work be carried on systematically, and the minds of all be at peace, as we quietly await the blessing of prayer for divine wisdom and guidance in both the preparation for, and the work of, leaders and speakers in this coming Convention.

Des Moines will wear for this grand missionary society her sweetest smile of welcome, and every effort will be made to make this Convention a blessing to all who attend, as it shows the harmony of united effort in the cause of our Master. May we each one come with hearts consecrated by prayer for the success of Christian missions.

MRS. HENRY WALLACE.

Des Moines, Iowa.

Boston Presbytery.

The following, from Boston Presbytery, is hailed with joy and thanks giving by the Women's General Missionary Society. We need the women of Boston Presbytery in this organized capacity, and welcome with warm appreciation their advanced movement.—EDS.

BOSTON, MASS., March 15, 1906.

On the afternoon of March 14th a meeting of the Women's Missionary Societies of Boston Presbytery was held in the

Boston church, for the purpose of considering the advisability of organizing a women's Presbyterial Missionary Society. The following societies were represented by delegates: Boston, Brockton, Cambridge, Clinton, Second Providence, Worcester; also the Young Women's Society, of Cambridge. There were also present several ladies from other congregations in the Presbytery in which Missionary Societies are about to be organized.

A short devotional meeting was conducted by Mrs. A. K. MacLennan, president of the Boston society, after which the business meeting came to order with Mrs. MacLennan in the chair and the undersigned secretary pro-tem. After hearing from Mrs. MacLennan, Mrs. Thos. F. B. Smith, of Brockton, and Mrs. J. McD. Hervey, of Providence, along the line of the object, methods of work, advantages, etc., of a Presbyterial, it was unanimously voted to organize under the name of the Boston Presbyterial Missionary Society. A constitution was adopted, officers elected for the coming year and other business duly attended to. Then the ladies participated in a general discussion of plans for future work.

The true Christ-like spirit was clearly manifest throughout the entire meeting, and it is believed that in the organizing of this Presbyterial an advance step in missionary enterprise has been taken by the women of Boston Presbytery.

After uniting in the "Mizpah" benediction, the Presbyterial adjourned, to meet with the Brockton auxiliary on the second Tuesday of October next. The ladies were then invited to the dining-room to partake of substantial refreshments kindly provided by the Boston auxiliary.

L. M. STEWART,
Secretary.

You must live each day at your very best.
The work of the world is done by few,
God asks that a part be done by you.

A Pioneer Missionary.

From our pioneer missionary, Miss Gordon, who served a long life in India; this will be of interest to all our readers.—EDS.

Miss Elizabeth G. Gordon wishes me, through the columns of the Women's Missionary Magazine to let her many friends know why she has not acknowledged their letters. She keenly appreciated her many birthday letters, both from her friends in this country and from those across the waters, and she wishes me to say that nothing would give her more pleasure than to answer them, if she were able to do so.

Miss Gordon has been under the doctor's care since December nineteenth. Her present trouble was contracted while riding to church through a blizzard on Thanksgiving day. As a result of a cold she had inflammation, first in her right eye for two months, but still was able to read and write a little; and then inflammation and neuralgia set in, in her left eye, and she was completely prostrated, the pain intense. Now, however, the pain has been largely overcome, and while still confined to her bed in a darkened room, she feels much better and hopes for complete recovery soon.

She wishes me therefore to express her thanks to all who have written to her; among whom she wishes me to mention Mrs. Cummings, and her joy in hearing that her two oldest children had united with the church; also, Mrs. H. Martin, Miss Mamie Martin, the Misses Wilson, the Misses McCahon, Miss Henrietta Moore, Miss Corbett, Miss Kate A. Hill, Mrs. McKee and Miss Josephine White. She also wishes me to acknowledge a letter received from Maryanna, a native Bible woman of India who was once Miss Gordon's pupil and fellow-worker for many years, and who is still engaged in that work. She wishes to thank her for the presents she sent for herself, and for the children of the missionaries who are now in this country.

Respectfully,
MRS. RALPH A. JAMIESON.

Twenty-third Annual Convention

OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA TO BE HELD IN DES MOINES IOWA, MAY 8-11, 1906.

OFFICERS.

Mrs. W. P. White, President, Albany, Oregon.
Mrs. Edgar McDili, First Vice President, Madison, Indiana.
Miss Margaret J. Mitchell, Second Vice President, Pittsburg, Pa.
Mrs. J. T. Logue, Secretary, Cleveland, Ohio.
Mrs. J. B. Hill, Treasurer, Pittsburg, Pa.

LOCAL EXECUTIVE COMMITTEE.

Mrs. A. C. Douglass, 922 West Ninth Street, Des Moines.
Mrs. W. R. Baldridge, 1028 Tenth Street.
Mrs. James A. Martin, 1016 Enos Avenue.

PROGRAM.

TUESDAY EVENING.

7:30—Praise, Prayer and Meditation—"The Need of Power," Mrs. Edgar McDill, First Vice President.
Address of President.
Greeting—Mrs. Annie R. Herron, President of Women's Board.
Appointment of Committees.

WEDNESDAY MORNING.

8:40—Morning Watch.
9:00—Praise, Prayer and Meditation—"The Source of Power," Miss Margaret J. Mitchell, Second Vice President.
9:30—Minutes. Report of Committee on Credentials. Roll Call. Appointment of Committees.
10:00—Report of Statistical Secretary, Mrs. Mary W. Porter.
10:10—Report of Recording Secretary of Board of Directors, Mrs. Samuel Yourd.
10:20—Report of Treasurer, Mrs. J. B. Hill. Discussion of Report.
10:50—Report of Finance Committee, Mrs. H. C. Campbell. Discussion of Report.
11:05—Report of Literature Secretary, Miss Elizabeth Caughey.
11:15—Report of Committee on Temperance Memorial, Mrs. Henrietta Monroe.
11:30—Open Hour.
12:00—Noon Recess.

WEDNESDAY AFTERNOON.

After-dinner Thoughts: "When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blest; for they cannot recompense thee." —Luke 14:12-14.

1:00—Thank-offering Bearers' Conference.
1:30—Praise, Prayer and Meditation—"The Price of Power," Mrs. J. V. Brown, Tarkio, Mo.
2:00—Report of Thank-offering Secretary, Mrs. Mary Clokey Porter.
2:15—Report of Home and Indian Mission Secretary, Mrs. H. C. Campbell.
2:35—Address: Home Missions, Miss Anna Torrence, Los Angeles, Cal.
2:55—Report of Secretary of Young Women's Work, Mrs. N. L. Wallace.
3:05—Report of Junior Secretary, Mrs. N. Wylie Stevenson. Discussion of Report.
3:30—Report of Junior Magazine.
3:45—Junior Rally.
4:15—Report of Committee on Memorial on Young Women's Work.
4:30—Open Hour.
5:00—Recess.

WEDNESDAY EVENING.

7:30—Thank-offering Service, Mrs. R. J. Miller, Allegheny, Pa., Presiding. Address—Mrs. Alice McClure, Rawal Pindi, India.

THURSDAY MORNING.

8:40—Morning Watch.
9:00—Praise, Prayer and Meditation—"The Transmitters of Power," Dr. Laurena Rezner, Biggsville, Ill.
9:30—Business.
9:45—Report of Home for Missionaries' Children, Mrs. Mary W. Porter.
9:55—Report of the Women's Association.
10:15—Report of Foreign Secretary, Mrs. E. M. Hill.
10:45—Report of Magazine Committee.
11:05—Report of Nominating Committee. Election of Officers and Members of the Board. Special Business—Memorials and Recommendations.

THURSDAY AFTERNOON.

After-dinner Thoughts: "So when they had dined, Jesus said to Simon Peter, Simon, son of Jonas, lovest thou Me more than these?" —John 21:15.

1:30—Praise, Prayer and Meditation—"Hindrances of Power," Mrs. G. M. McKnight, Philadelphia, Pa.
2:00—Report of Field Secretary, Mrs. Jeanette Alter.
2:15—Report of Parsonage Work, Mrs. Geo. McDonald.
2:30—Report of Freedmen's Secretary, Mrs. R. A. Elliott.
2:45—Address: "Encouraging and Discouraging Features of our Work Among the Freedmen," Miss Christianita Totten, Henderson, N. C.
3:05—Address: "The Ideal Home," Mrs. J. A. Thompson, Tarkio, Mo.
3:25—Open Parliament, Mrs. R. L. Lanning, Everett, Wash., Presiding.
4:00—Report of Tellers. Report of Committee

on Place of Meeting. Open Hour.

5:00—Recess.

THURSDAY EVENING.

7:30—Praise, Prayer and Meditation, "Blessed Be God."—Ps. 66:20. Miss Kate Corbett, Rawal Pindi, India.

8:00—Addresses: India, Miss Susie Young, Za farwal, India; Egypt, Mrs. J. G. Hunt, Tanta, Egypt; Indian Work, Miss Elizabeth Campbell, Tama, Iowa. Offering.

FRIDAY MORNING.

8:40—Morning Watch.

9:00—Prayer, Praise and Meditation—"Unrestrained Power," Mrs. R. A. McBride, Omaha, Neb.

9:30—Minutes. Unfinished Business. Reports of Committees. Presentation of New Officers. Adjournment.

Thank-offering.

The Five Loaves.

What if the little Jewish lad,
That summer day had failed to go
Down to the lake, because he had
So small a store of loaves to show?

"The press is great," he might have said.
"For food the thronging people call:
I only have five loaves of bread,
And what are they among them all?"

And back the mother's word might come,
Her coaxing hand upon his hair,
"Yet go; for they may comfort some
Among the hungry children there."

So to the lake-side forth he went,
Bearing the scant supply he had;
And Jesus, with an eye intent
Through all the crowds, beheld the lad.

And saw the loaves and blessed them. Then
Beneath his hand the marvel grew;
He brake and blessed and brake again;
The loaves were neither small nor few!

For, as you know, it came to pass
That hungry thousand there were fed,
While sitting on the fresh, green grass,
From that *one* basketful of bread.

If from his home the lad that day
His five small loaves had failed to take,
Would Christ have wrought—can you say?
That miracle beside the lake?

A Message to the Women of the Church.

What Next?

March thirty-first closes the old church year. April first opens the new year.

What have you as individuals done for the Master during the past year? is a question which you should seriously consider.

Have you given a goodly portion of each day to the study of God's word?

How much time have you given to private prayer?

How many hours each week have you given to the study of mission?

How much time have you spent in active service?

How much have you given to the Lord? Your tithe? Your free-will offerings?

What has been your influence over those whom you have daily met? Have they been drawn closer to the Master or farther from Him?

Is the world better for your having lived? Could God write over your past year, in His record book, "She hath done what she could?" If not, why not? Can you give unto your God a satisfactory answer?

These questions concerning the past are of vast importance to you; yet, like Paul, "forgetting those things which are behind, reach forth unto those things which are before," and looking up to God for guidance ask *What next?* "Lord what will thou have me do?"—in my home, in my church, in my missionary society, in my own neighborhood, in the world this coming year, if it be thy will to spare me in life?

Thoughts for Meditation.

BIBLE STUDY.

"Read your Bible when you want God

to speak to you."

"Apply thyself daily to the Scriptures: apply the Scriptures daily to thyself. Study it out, pray it in, then pass it on."

PRAYER.

"Do not pray for tasks equal to your powers; pray for powers equal to your tasks."

"Every element in the missionary problem depends for its solution upon prayer."

Pray without ceasing. 1Thess. 5:17.

MISSION STUDY.

Someone says: "Missions! Missions! always Missions! Yes! always Missions, because they are the life blood, the heart beat, the lung breath of the body of Christ Jesus."

The one study of Christ-like is how to save souls. How can we know the soul's need of salvation unless we study the needs of the world?

SERVICE.

St. Paul's words:

"Be *prepared* unto every good work."
"Be *ready* to every good work."
"*Abound* in every good work."
"Be *fruitful* in every good work."
"Be *made perfect* in every good work."

"The work of the world is done by the few,
God has a part to be done by you."

GIFTS.

"No heart can be open when the hand is shut."

"To weigh silver in the balances against souls will prove a losing venture when we stand before God."

INFLUENCE.

"Thou hast an influence: God gave it thee: and on it wrote, 'To all eternity'."

"Your light will be its own witness. Light houses do not ring bells and fire cannons to call attention to their shining—they just shine."—*Moody.*

LET YOUR LIGHT SHINE.

"God puts each new morning, each new change of life, into our hands to see what we will do with it."

Sisters, what will you do in this new church year for Lord?

Trustfully Yours,
MRS. MARY CLOKEY PORTER.

Our Six Month's Thank-offering.

What Shall it be?

April first will, for the large majority of our missionary societies, be the opening of the new year in their Thank-offering work. April 1st to October 1st will give but six months in which to prepare for the fall "Ingathering." It is expected that all societies—Women's, Young Women's and Juniors, will fall into line and keep step together in planning for this most important and far reaching gift-giving.

True, there cannot but be some little anxiety lest the coming six months offering may not count up in figures what the twelve months's offerings have done in the past. But the same Jesus who blessed the five loaves and the two small fishes, ages ago, and made them to satisfy the physical need of the hungry five thousand on the shore of Galilee, can, if you will only let Him, take the small gifts of the many poor, and the larger gifts of the many rich, until, when they are brought together, they will be even more than has fed spiritually needy in the mission fields under our care in the past.

Women of the United Presbyterian church, plan NOW to have your five loaves and two fishes—if that is the best you can give—stored up ready for the Master's touch next fall. Remember that a wee gift given often—*daily*—Jesus can multiply in amount through its influence and blessing until, at the close of the coming six months, there will be brought into the Lord's treasury "enough and to spare,"—yea, baskets full left over—to feed the needy ones in the new fields that are opening to women workers—fields God is opening to the women of our own church, and saying: "*Enter*

ye in and occupy for me." "*Give ye them to eat.*"

We may never again have to call on the women for a *six month's* thank-offering: therefore, *for once*, let us see what we can give to our Lord in the coming half year.

Think of it. If every woman whose name is found upon our church roll would average but one tiny penny a day for the six months, we would place upon the Lord's altar next October the sum of $136,865.00. Will you do it?

Yet our average should and would go far beyond the low average of a penny a day—(the least valuable coin that comes from our United States mint) if each one would give "as the Lord hath prospered her." Think of the thousands of women in our church who are financially able to give 5c, 10c, 25c, $1.00; yea, $5.00 a day to the Lord and who never come within a mile of even the shadow of practising self-denial!

For once, let every one plan to give *a certain sum per day* as her thank-offering. Plan to do this, and with God's help carrying out your plan, "where is the seer who can tell whereunto this may grow" during the coming six months.

Hopefully Yours,

MRS. MARY CLOKEY PORTER,
Thank-Offering Secretary.

Take Notice.

Surely no society—if the members will pray for guidance—will think of letting one year and a half pass without giving a Thank-offering and let the work they are pledged to support suffer for lack of their annual offering. And yet—we do not like to tell it—word has come that some societies are planning to give no offering this spring, but will wait until next October, and then give their first for 18 months.

Can it be that any United Presbyterian woman would want to wait so long? Can it be that any society plans so that its Presbyterial will be on the list of "losers" in the giving of offerings at the next May convention? Can it be that any society deliberately plans to give less offering to the Lord instead of giving its regular offering in March or April; striving then to give an equal sum or more after six months (in October) and thus to be enrolled on the honor-roll list?

Surely the good women who are planning to wait *18 months* have not thought of how the Lord fails to bless those who with-hold from Him their gifts. He saith: *If we give*, "thy barns shall be filled with plenty"—Prov. 3:10. *If we with-hold*, "it tendeth to poverty"—Prov. 11:24-25.

Will any woman risk with-holding her gifts from work God has given her to help support? Christian women, stop and think and pray very carefully before you decide to wait 18 months before giving a thank-offering.

Instead of waiting we beg of you to go to work *at once* and if possible double your last year's offering and keep watch for the rich blessings God waits to bestow upon you. May God help you!

Remember that if it is not possible to get all thank-offerings into your Presbyterial treasurer in time for the May convention, you can send the gift to the treasurer of the Women's General Missionary Society, Mrs. J. B. Hill, 5630 Bartlett st, Pittsburg, Pa. Her books will be kept open for thank-offerings until June first.

Thank-Offering Secretary.

Foreign News Budget.

EGYPT.

Miss Charlotte Harvey writes from Alexandria:

DEAR READERS OF THE BUDGET:—It has only been a short time since I was one of you, and there are very many interesting things I wish I could tell you about, which I should have liked to have known when I was on the other side of the water.

First, I want to tell you about the first meeting of the Women's Missionary Society. I attended. The ladies meet once a month, as at home, Friday afternoon, at three o'clock, in the little church parlor. This, by the way is such a cosy little room, and the light coming in softened by stained glass windows, and the floor covered with a very pretty Brussels carpet, which was presented by the ladies of the First Allegheny church.

You may imagine that it seemed to me rather strange to think of a *Missionary Society* here, so I was rather curious to know how it would be conducted. There were sixteen ladies present, and I'm sure you all want to know how they were dressed. Well, many of them dress much as we do; some still wear the native black dress, called the "habara," and they nearly all have beautiful jewelry, rings, necklaces, and bracelets—all solid gold. This is not really so extravagant as it looks at first. You see this is really the safest way for a woman to save her money, and then often the father presents his daughter with jewels when she marries. The president and secretary are natives, and the meeting seemed to move along just as ours do at home. I wish you could hear the singing. You know the tunes, but I'm sure you wouldn't understand the words.

After this meeting there was a business session at which reports were given by some women who had been seeing to getting clothes made for some little girls whom this Society or church, are sending to Assiut to the P. M. I., and committees were appointed and arrangements made for a reception for Mrs. Finney on her return from America. This reception later proved a grand success.

Then another thing in which we are all very much interested just now is our Christian Endeavor Society. As yet this society is in its infancy, but we hope you will join in our prayers to make it a far-reaching influence for good. The first evening we met, there were only three young men present beside our own mission family. We meet in the drawing-room of the mission-house at five o'clock Sabbath afternoon.

At the next meeting there were twenty-two of us, and last Sabbath evening we organized with fourteen charter members. The meeting is conducted entirely in English. We hope then it will reach many young men in the government positions here away from home.

Next Sabbath evening the meeting is to be led by Scander Israel, one of the teachers in the boys' school in Assiut College.

You see the problem of Christian work in Alexandria is very much the same as at home in large cities, and it does seem that just *now* the young people are ready to come to Christ.

Mrs. Elizabeth Giffen writes interestingly from Cairo:

Doubtless it is generally known that the Egyptian Mission and the Soudan Mission are two separate missions. But the latter is new, and the missionaries few, so there is a committee of three from the Egyptian Mission to sit as consultative members to help them through all their difficult problems. This committee take their turn in going to meet with the Soudan Mission at their annual meeting. Only one can go at a time on account of the great expense of the journey and the time it takes to go and return. This year it was Mr. Giffen's turn to go. There is only one lady missionary in Khartoum and one on the Sobat, and it was thought that it would do them good to see one of our lady missionaries, and so I was persuaded to go with my husband. It was partly on this account and partly to escape the worst of the winter in Cairo that I consented to go.

We left home on December 5, spent a day in Luxor, where Mr. Giffen had a chance to meet with the other members of the Girls' School-Building Committee, and then we went on, traveling day and night for four days. We were to spend four days in Khartoum and then take the first boat for the White Nile, which was to leave on Friday. These boats leave every fifteen days. Through the kindness of the government official at Khartoum, they order the boat to leave their regular course and run up the Sobat (a distance of twelve miles if I'm not mistaken), drop our missionaries at Dolaib Hill; then return and go up the White Nile and return in about two weeks or less and call again at the Hill to bring back the missionaries.

We had great anticipations for this whole trip, and Dr. and Mrs. Kelly Giffen were very happy in the thought that we were to go with them on that steamboat journey of seven or eight days. But it was not to be. Our plans were not God's plans. Three days before we were to leave Khartoum my husband was taken down with malaria fever and so the trip was

postponed till the next boat. Three days before this boat was to leave, we received word from Luxor that our son Bruce was ill with typhoid fever with pneumonia complications, and we were advised to return. We had just one hour in which to pack our things and get to the train—just five minutes before it started.

Of course we felt the disappointment—not so much for ourselves, for we were glad to be here, where we were needed most, but more especially on account of those who had been looking forward to our coming to visit them; for they have been cut off without seeing another missionary, some of them for a whole year and some for nearly two years. But we believe that even this "shall work together for good" to us all.

We are quite glad to have seen the work in Khartoum, Khartoum North and Omdurman. At the two latter we only saw the schools, but in Khartoum we had the pleasure of attending several services on Sabbath and the prayer-meetings during the week; also visiting the pastor and several of the people in their homes. We also had the pleasure of attending an "At Home," or garden party, given by Lady Wingate, wife of the Governor-General, at which, I suppose we saw all the English speaking people of the city. I was surprised to find so many. Khartoum is growing at a rapid pace, and our missionaries were very fortunate in securing the property they did and at the time they did; for now, property cannot be purchased from the government, and private individuals are asking exhorbitant prices and still speculators are rushing madly on and buying, hoping for still greater profits.

The building where our people at present worship is far too small to accommodate all who attend on Sabbath. They have an interesting people among whom they work there, and I hope they may soon have a church building so that their work can enlarge. Our trip was most interesting all the way, and we were thankful for so many kind friends everywhere we stopped.

Mrs. Harvey writes from Cairo, February 6:

The holidays are over and the children in our six Sabbath schools in Cairo have had their usual treat of candies, biscuits and oranges. In the Esbikieh school more boys secured prizes for regular attendance than ever before. The money collected in this school the first six months of the year is to be sent to the Soudan. We had several donations for the treat this year, so that less of the expense was paid by the missionaries than usual. Our superintendent makes the closing exercises very interesting and a good many men drop in for it. May the earnest prayers offered be answered by a great blessing on the schools and the bringing in of many souls.

The tourist season is on us, and we have met some very pleasant people among them. The Misses Lysle, of Allegheny, spent several weeks in Egypt, and were interested in all our work. It is refreshing to have persons like them visit us—those who look on our work as having a part with us and not as critics.

Some say that we have had the coldest winter known. We have had frost which killed tomato plants in some of the gardens around the city and injured the sugar cane in some places south of Cairo, which is certainly not a common thing.

Miss Thompson was on the Ibis for a little over two weeks with Dr. and Mrs. Finney, and found the work among the women in the villages very interesting. At one prayer-meeting there were over seventy women present. Women in the villages have less to take their time and attention than those in the cities. In Cairo our people are so scattered it is hard to get them together, and there is so much more ceremony among them about going to each other's houses. Though there are meetings in seven, eight or more quarters of the city, it is seldom that more than ten or twelve can be gathered together in one place.

The Synod of the Nile meets in Cairo to-day and we shall have the pleasure of seeing not only all the missionaries, but many of the native pastors and elders.

Next week the Association meets to arrange for the work of the year. Many prayers have been offered, special prayer-meetings held, that a rich blessing shall come upon all and that the coming year may be one of great ingathering in this needy and dry land.

Miss Henrietta Cowden gives first impressions of India, writing from Pasrur:

Many who will read this probably think of India as a sort of fairyland, and indeed it is in a sense; yet it is a real place and real people are living in it—millions of them too. My conception of India before I came was very crude indeed. It really seemed to me as though it were in another world, it was so far away. Nor did I realize much about its importance, size or peoples, although I had read and studied about it many years. One cannot really know much until he has seen it for himself, and some of the above things have been slowly coming to the new missionaries since our arrival in October. We find India is only on the other side of the world we used to know and that it is solid earth and a safe place to be after all. One has all he needs to eat and wear and enough water and air always obtainable.

One year is not too long to spend in learning to know the people and the customs of the country; indeed one may live here a lifetime and yet be a learner. One feels very worthless, of course,—at times burdensome,— yet this apprenticeship seems to be the one way to prepare for active work. One cannot be too thankful for a patient teacher who will explain and re-explain things hard to understand, for it means much toward your usefulness and peace of mind in the days when actual experience begins.

A year's study of the Urdu language is really our first business. It might be interesting to some to know that we do not study the language as we were accustomed to study Latin, Greek and German. There is to be a mastery of the language itself, not a use of literal translations from English to Urdu or Punjabi.

Hence we take idiomatis sentences, ready-made, and repeat them over and over, until they are on the tip of the tongue when needed. We learn to talk really as a child unconsciously learns its mother's tongue. Every sound is naturalized, combinations of sounds, words, phrases, clauses, sentences—all must be practiced until you can wield them with "extreme fluency, perfect accuracy and utmost readiness." Conversation is encouraged, required; abstract rules, technicalities in grammar are omitted. Each day's work repeats the work of the day before and has a little more added. One may "master" but a few words each day—five, ten, fifteen—but these must be really made your own if success is yours and the end you seek is to be gained.

This work is done with the help of a munshi (teacher); so much of it is imitation of him. We watch him as he makes the sounds and we hear his pronunciations and inflection and try to do as he does. Indeed one can do very little studying alone at first for you are apt to get it wrong. It takes much patience and work on the part of both teacher and pupil, yet it seems to be more satisfactory in results than the methods once used.

We like India and hope to be used for the Master here after while.

Mrs. W. T. Anderson writes from Zarfawal:

To our study table yesterday came a pamphlet bearing the most significant news for India, for "darkest India." It is of the founding of the new "National Missionary Society of India" by Indians for Indians, and with Indian money. I must make a few extracts for you.

"In Carey's historic library at Scrampore, December 5, 1905, the W. M. S. of India, was organized, the constitution of the new society being adopted in the old pagoda when Henry Martin worked and prayed for the evangelization of this land. It is remarkable that just 200 years since Ziegenbalg came to India as the first Protestant missionary, exactly 100 years since Samuel Mills at Williamstown, with his fellow students at the Haystack prayer-meeting, began the great missionary movement in America, and precisely 100 years since the saint, Henry Martin landed in India and lived and labored in this very spot. Christians of India have now united in the first indigenous national missionary movement of its kind were organized in India or within the history of Protestant missions. With Indian men, Indian money and Indian management the society is organized, and is to be aided by an Advisory Council of experienced missionaries; founding no new denomination, but preserving the strongest loyalty to the churches; soliciting no funds but of India, but laying the burden for India's evangelization upon her own sons. Uniting as it does the Christians of all churches, and of all provinces, into one great society for the evangelization of India and adjacent lands, its organization marks a new era in the history of India and of Protestant missions."

The need of the gospel here in this land is such as cannot be realized at home fully by the home churches. This is what Azariah, one of the native ministers of Southern India and secretary of this society says of the needy:

"When Jesus saw the multitudes he *was moved with compassion for them*, because they were distressed and scattered as sheep not having a shepherd.' When Jesus *saw* he was *moved*. Let us also *see* the need of India that we may be moved with a like compassion for our countrymen. . . . The population of this land, 294,000,000, is twice that of North and South America combined, but is included in a territory only half as large as the United States. Two hundred and ninety-four millions! The figures fail to grip our imagination. If we could collect this vast multitude and have them counted as they pass single file day and night at the rate of twenty to the minute, twenty-eight long years must pass before the enumeration would be over! Think of it! Twenty persons die every minute of each day! Of the 140,000,000 women of India less than 1,000,000 can read. Forty millions are life-long prisoners in zenanas. The widows alone are 25,000,000! Those under ten years of age are 100,000; those under five 20,000! Of the 294,000,000 the Christians number 3,000,000, about one per cent., ninety-nine of every hundred, yet out of the fold of Christ. If we counted these it would take but three months out of those twenty-eight long years to count Christians belonging to all the churches. *Protestant Christians alone could be numbered in a month!*

"In studying the unoccupied fields of India the fact is borne in upon us that after making allowance for large increase in missionary work there will still be 100,000,000 of our fellow countrymen beyond the utmost reach of all existing missionary agencies in this land in this generation. The crucified Lord stands before dark India with outstretched hands. He longs to save this ancient land. He is moved with compassion at the sight of these multitudes hastening to eternity without a knowledge of the Savior. 'Give ye thine to eat.'"

Such is the pleading of an Indian to Indians, but are we—we of the God blessed America coming up to our share in this work? Most certainly *we are not!* But in his help *let us do so.*

Unfortunately the writer below does not give either name or place:

Rejoice with us that your prayers on our behalf are being answered and that God is visiting his people here in a wonderful way. In going through the district a change is noticeable. In villages where the Christians have heretofore been careless and indifferent, we find them ready to recite what they have learned during the year, able to pray and to sing with spirit many of the newly translated Psalms. They are willing, too, to straighten out improper alliances with the heathen.

In our last camping place in one of the evening meetings the Lord's Supper was dispensed. In the little 12x18 mud school ninety-six were present, the larger number of whom being communicants. Three or four villages in that vicinity have themselves expressed their intention of joining forces and calling a pastor. This

Treasurer's Report for Month of February, 1906.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIAL.	Foreign General Missions.	Foreign Schools	Foreign Salaries	Home Missions	Indian Missions	Freedm'ns Missions	Junior Special	Church Extension and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Returned on Loan Investments	Home for Ministr'y Children	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Columbia Hospital	Women's Asso. Work: Home for Aged People	Life Membership Fund	Magazine Fund	TOTAL.
Allegheny	30 00	140 00	355 00	255 00	60 00	96 00		13 00	10 00			10 00						969 00
Beaver Valley			250 00															250 00
Boston				10 00	5 00	10 00						5 00						30 00
Cedar Rapids	10 00		57 00		24 00	10 00	6 00											107 00
Colorado	36 65		27 50	25 00	10 00	20 00							3 00	3 00	2 25			127 40
Concordia				15 00														15 00
Des Moines		12 50																12 50
Detroit	5 00																	5 00
Indiana				13 00			1 65								10 00			24 65
Kansas City			5 00															5 00
Keokuk	10 00		174 00		5 00													189 50
Mercer	4 00		75 00	4 00	22 00	5 00	8 00		10 00				31 00	5 00	5 00			169 00
Monmouth			40 50		10 00	25 00	10 00	10 00										95 50
Monongahela	169 00	90 00	462 00	284 50	35 00	140 00	25 00	60 00	30 00				35 00	20 00	35 00	*30 00		1415 50
Muskingum	37 00		53 00	19 00		16 00												125 00
New York			19 00															19 00
Pawnee	5 00			10 00		18 00												33 00
Puget Sound	8 00		5 00				3 60											16 60
Rock Island	15 00			25 00		21 00												61 00
San Francisco	5 00		25 00	5 00		5 00		5 00										45 00
Vermont				25 00														25 00
Westmoreland	10 00		134 00	22 00		5 00		13 00	3 00				1 00					188 00
Wisconsin	20 00			5 00			8 32											33 32
Xenia																*20 00		20 00
Mr. and Mrs. G. M. Paden			50 00															50 00
Interest on Bonds	229 05															40 95	90 00	360 00
A Friend	7 50			5 00		5 00												17 50
5th Chicago										88 80								88 80
Mr. N. B. Cotton						100 00												100 44
D. T. Reed					3 00													3 00
Girls' B'd'g School, Sialkot							2 00											2 00
Riceville, Tenn.						40 00												40 00
Oak Harbor Cong.										399 50								399 50
18th Pittsburg										86 08								86 08
Miller's Ferry, Ala						50 00												50 00
Stafford, Kan,										27 75								27 75
Midway, Ala						15 00												15 00
Olympia, Wash										42 00								42 00
Chartiers Cong.											10 00							16 00
Mt. Washington											40 00							40 00
3rd Chicago											400 00							400 00
Chase City, Va						15 00												15 00
Springfield, Mo										84 00								84 00

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and prayer by Mrs. J. B. Hill.

The Freedmen's Secretary reported that the buildings at Henderson were much damaged by a tornado. Monthly reports were received from all the stations. Mrs. Wallace, Committee. reported a new W. M. S. organized at Leetsdale with 13 members.

Treasurer reported receipts, disbursment and balances in the different departments. Including thank-offering of $824.98, the receipts were $7,089.73; disbursments $15,407.69. Three new Junior life members were received. Miss Jennie Martin was recommended for appointment as missionary to India.

Field Secretary, Mrs. Alter, reported her work in Philadelphia, giving 13 addresses in that Presbytery. Miss Campbell, of Tama, reports the work encouraging in many respects: made 69 visits during the month.

The resignation of Miss Elinor Collins, as member of the Magazine Committee, was presented and accepted. Report of Mrs. Kelso, Treasurer of Magazine, for six months in place of quarterly, was presented and adopted.

MRS. SAMUEL YOURD.

Miss Jean Gibson.

DIED AT LUXOR, EGYPT.

Although more than six months has passed yet it seems as yesterday that God's angel came to our little circle of Christian workers in Luxor and claimed one of the choicest for His very own. We were loathe to welcome the visitor so earthly were our thoughts and longings for our dear sister's presence. But the messenger of God fulfilled His mission May 17, 1905. A true friend, a loved teacher, and sister-worker, had been taken to the Higher Life.

Surely one was never more faithful unto death nor had a brighter crown awaiting her. Our missionary society, of which Miss Jean Gibson was a faithful member, feels the loss keenly, and desires to send most sincere sympathy to her home friends and loved ones.

OLA POLLOCK,
SARA HADDAD,
CREYA TADROS. } COM.

Mrs. Percy F. Smith.

"Be thou faithful unto death and I will give thee a Crown of life." This promise seems very appropriate to place on record in this brief memorial testimony on the death of our beloved sister, Mrs. Percy F. Smith, which occured Dec. 10th, 1905.

She was indeed faithful—a faithful friend, a faithful helper, a faithful follower of her Lord and Master, and full of faith as a humble child of God. She has gone from us to be crowned, and to be with Him in whom she put her trust.

By her death the Women's Missionary Society of the Third church, Pittsburg, sustained an irreparable loss, she having served for many years as its honored treasurer. Her readiness to help in any work undertaken by the Society without complaining, and her quiet unassuming manner, and her cheerful disposition, made its impress on and endeared her to all of us.

As a Society we desire to place on record a loving tribute to her memory.

MRS. J. T. MCCRORY,
MRS. J. ALLISON REED. } COM.

Mrs. Mary Platter.

A tribute of love from the W. M. S of the U. P. church, of Peebles, O. God having seen fit in his all-wise Providence called to rest July 13, 1905, our oldest and well-beloved charter member, Mrs. Mary Platter in her ninetieth year.

A long and faithful life of service in the Master's vineyard was closed with the death of this Christian woman. But even in our sorrow we rejoice in the assurance that her work is done and that she is at rest. Let us also strive to be "faithful unto death that we may receive a Crown of life." COM.

Mrs. Eliya Foster Huggins.

The Women's Missionary Society of Greenwich, N. Y., wish to offer a tribute of love to the memory of Mrs. Eliya Foster Huggins, who was called home Dec. 7th, 1905, aged 68 years.

A long and faithful life of service in the Master's work was closed with the death of this Christian woman, who was one of our charter members. Her chosen domain was the home and her husband and children received her unfailing devotion In her time of affliction she was patient and submissive and on her death bed she was able to say calmly and submissively "God's will be done."

In the death of our sister we have met with a great loss; but she leaves us an inspiring example of a lovely Christian character and a noble life.

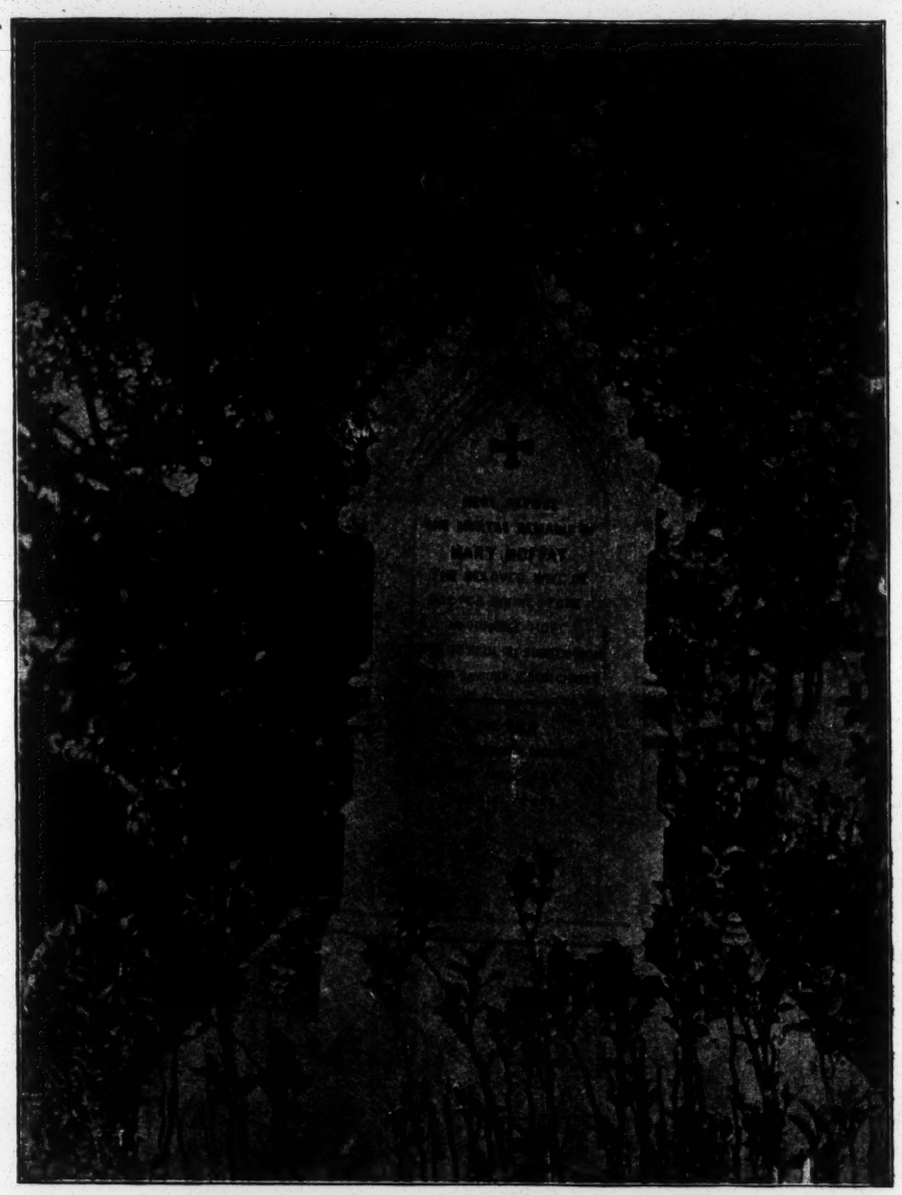
MRS. FRED KENYON,
MRS. ROBERT MEEK,
MRS. LEWIS R. OATMAN. } COM.

Mrs Margaret Clark.

The W. M. S. of Biggsville, Ill., United Presbyterian church offers this tribute of love and respect to the memory of Mrs. Margaret Clark, who was called home Dec. 15th, 1905, in the 61st year of her life. We bear testimony to her devoted Christian character, her willingness to do her part in the Master's work. Although not long a member of the Society, she was a charter member of the congregation.

While our hearts are made sad, we bow in humble submission to the will of Him who makes no mistakes. We commend the husband and daughter and sister, who mourn her, to the loving Savior whom she served and with whom she now abides.

MRS. M, J. MCMILLAN,
MRS. NANCY BROWN. } COM,



MARY MOFFAT LIVINGSTONE'S TOMB.

HERE REPOSE
THE MORTAL REMAINS OF
MARY MOFFAT
THE BELOVED WIFE OF
DOCTOR LIVINGSTONE
IN HUMBLE HOPE
OF A JOYFUL RESURRECTION
BY OUR SAVIOUR JESUS CHRIST

SHE DIED
IN SHUPANGA HOUSE
27TH APRIL 1862
AGED 41 YEARS

EXACT REPRODUCTION OF THE GRASS HUT AT ILÄLA WHERE LIVINGSTONE DIED.
BUILT BY SUSI AND CHUMA.

From Missionary Review June, 1894.